

The American Friend

Old Series
Vol. XLIX No. 4

FEBRUARY 12, 1942

New Series
Vol. XXX No. 4

Remember the Exclusion Act!

An Editorial

The Japanese Within Our Gates

G. Raymond Booth

English Friends in the Crisis

Bertram Pickard

Intolerance Is Still Dangerous

Robert A. Ashworth

Guidance For These Troubled Days

Leslie D. Shaffer



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For February 15—The Healing Ministry of Jesus

(Mark 2:1-12)

HEALING MIRACLES SIGNIFICANT

No name given to Jesus carries a greater wealth of meaning than his title "The Great Physician." His ministry of healing ran the whole gamut of human ills, mental, physical and spiritual. The single incident, recorded in the text for this lesson, touches all three.

Here was a man whose whole physical body lay broken and helpless in the grip of an uncontrolled and shaking paralysis. No word can do justice to the utter despair in which his mind was cast, and Jesus' word, "Thy sins be forgiven thee," indicates the soul sickness that was his.

In studying this lesson we do well not to overlook its dramatic structure. Prominent in the main action is this villainous episode of a personal attack by the keepers of the religious status quo. Their methods were innuendo, unfair reflection, and appeal to prejudice, in order to destroy Jesus' influence in Capernaum. These are methods so often employed by the fearful today who, in the depths of their own souls, are secretly aware of a false security based on hypotheses they know untenable.

The importance of the healing miracles is in a sense a fourfold one: First they had a profound effect upon Jesus' own thought and method for his ministry. The real significance of this would more nearly dawn upon us if we were able to imagine ourselves as Christian workers intrusted with the ability to do miracles of healing as we understand Jesus was. I am quite sure that if I could do miracles my sense of responsibility when I am near the sick and unfortunate would be greatly heightened. Certainly I would want to use great care lest in my human-ness I would misunderstand and contravene the purposes of God.

Second, as is the case in the healing of the man "borne of four," he used this method to remove the physical and mental barriers in order to be able to deal more effectively with the man's deeper moral and spiritual infirmities. Dr. Charles Foster Kent says that this technique "established, between himself and those whom he wished to reach a basis of gratitude, friendship, and absolute trust, which were essential before he could implant in their minds the

higher spiritual teachings and stir their wills to noble and persistent action."

In the third place this unusual gift gave Jesus an enormous leverage on the lives of his immediate circle of loyal disciples and at least a superficial hold upon the multitudes who came.

The fourth, however, is of the greatest importance and is the most far-reaching in its results. By his acts of healing Jesus set an example that has remained to be the Church's most effective inspiration throughout its history. All its ministry to the minds, bodies and souls of men stems in the compassion of Jesus. A minister friend told us the other day of a conversation he recently had with a young man member of his church who is afflicted with epilepsy and is, to a small degree, mentally deficient. He asked the afflicted young man to explain his faithful attendance and his unvarying practice of contributing to the church collection. The young man's answer harks all the way back to Jesus' examples of compassion. He said, "Everybody is kind to me when I am in the church." In the world's present hour of fury and suffering we are made to wonder whether the church will continue steadfastly to extend its ministry of healing or will, as so often it has done in the past, surrender most of its compassion and "present arms" also in the destruction of human life and love.

The compassion of Jesus is not easy to practice when schoolmates and business associates demand of you the pattern of brutality. When Jesus' technique for healing the broken and insane body of the nations is offered it will doubtless receive much less than universal approval. Its processes will seem too ineffective for such a deep seated malady. Faith will be too weak in millions of men, but it will be strong in a few.

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For February 22—Training the Twelve Disciples

(Luke 6:12-26)

JESUS, THE MASTER TEACHER

A leader in a Young Friends discussion group once invited a minister, on the spur of the moment, to stand and state the facts with reference to his "call" to Christian service. "Did God," asked the leader, "tap you on the shoulder one day and say, 'Here young man

I want you'; or did all the circumstances with which you were surrounded guide your life in the direction it has gone?"

In the appointment of the Twelve, Jesus' urgent invitation must not be overlooked. Indeed it is very important, but the desperate need of so many of their fellowmen was also certainly a most important factor in the call that came to them. The decadent social institutions of religion and government had produced a distinct cleavage that left the population in such a state of confusion that insurrectionist groups arose easily and attempts to suppress them left a wake of bitterness, misunderstanding, and an incredible amount of human suffering. They were truly "as sheep not having a shepherd." Inherent in this unholy situation was, for the thoughtful and observing, a call to serve.

In the present hour we may not have the clear voice of the Master inviting us to ways of service, but we do have both the deep urge from within to be useful and the audible invitations of many of his trusted followers to join with them. And, in addition, we have a whole planet engulfed in such an emersion of brutality and suffering as God has never looked upon since the dawn of creation. Here is a clarion call to discipleship.

In the training of the Twelve, one thing must not be overlooked: the superb qualifications of Jesus. The people called him Rabbi, Teacher, Master. These terms were not used for tradesmen and peasants. They said, "Never man spake like this man," or "Whence hath he this learning?" To say the least, his generation looked upon him as a very learned man. He held their intellectual respect. In his list of pedagogical techniques there were at least three items which appear in this lesson. The first was prayer to God, conceived as an objective reality. Whether looked upon by teachers today as valid or not, whether it is a scientific technique or not, the individual most universally looked upon as the greatest teacher of all time employed it effectively.

He taught by precept and he taught by example. Witness his penetrating discourses on motivation, thought patterns, and conduct. You will find them on every New Testament page that treats with the fellowship of the disciples and Jesus.

He taught by every act of mercy and compassion. When prison, chains, beatings, and every device of man had all failed to successfully subdue the demoniac of Gadara, Jesus used "God's Way," the way of sympathetic understanding, and it worked. What an example to his followers!

We need training in the skills of God as Jesus taught them.

A. WARD APPLIGATE.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. XLIX No. 4

FEBRUARY 12, 1942

New Series
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Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Remember the Exclusion Act!

SOME days ago we received a fervid letter from a dissenting reader who is "all out" for the war and "all off" of those who have tried to keep this country out of it. After paying her respects to a long list of "impractical theorists," including groups characterized as "Negotiated-Peacers," "Disarmament Pacifists," and idealists in general, she seeks to lay upon them the responsibility for "the bath of blood" in which the globe is now being drenched; more particularly, because they opposed a two-ocean navy and the fortification of Guam, she would make them answerable for the tragedy of Pearl Harbor.

"Disarmament worked out finely in Manila, didn't it?" she writes, and adds, "I do believe God knows what He is about." Rather a presumptuous implication of God in this ugly business, we thought, as we opened the next piece of mail, when, believe it or not, this caption faced us: "Don't Blame It on God!" We read: "Many people take the attitude that God is responsible for everything, including war, and that therefore people must accept war as inevitable and make the best they can of it." We have even found a statement issued recently from a well known Bible college to the effect that the Old Testament shows that God approves and even fights righteous wars! All of which, while illuminative of certain conceptions of God, is rather aside from the main point here.

It is not to be controversial or contentious that we speak to the issue raised by our correspondent. Rather, it is because she expresses a too popular point of view, which, while having a semblance of plausibility, is superficial, and, we firmly believe, fallacious. We do not feel that the truth will be served by allowing such a charge to go unchallenged. For one, we decline to accept the responsibility imputed to those who have all along opposed the very policies that made our war with Japan inevitable.

As a means of getting the picture before us, may we review briefly the focal events and policies which clearly led up to the present situation. Historically, Japan and the United States have been friendly nations, in spirit as well as in name. Without provocation, the United States Senate in 1924 grossly hurt a proud people by the passage of the Japanese Exclusion Act. So serious was this gratuitous affront that it marked the parting of the ways between friendli-

ness and cooperation, on the one hand, and suspicion and contention, on the other. Foreseeing the tragedy to issue from that deplorable Act, the *New York Times* correctly characterized the evil day of its passage as "Black Friday." The peace forces of this country did everything within their power to defeat the mad measure, and once it had passed, earnestly urged its repeal, but to no avail. They did their best to prevent the naval rivalry that steadily developed between the countries. Knowing how we would react were Japan to establish a naval base within striking distance of our shores, they opposed the fortification of Guam as a further step on the road to war. They deprecated the "firm" policy of our government which finally involved the economic and military encirclement of Japan.

Here was the crux of these contrasting policies of conciliation and force. During these precarious years there was a strong liberal group in Japan that continued to stand for friendship and understanding with the United States, and for adherence to international agreements. This attitude was strongly reflected in the civil government of Japan. The peace groups in the United States urged upon our government those policies that would strengthen the liberal forces among the Japanese, enabling the two countries to come to agreement by conference on mutual relations in the Orient. Instead of recognizing the wisdom of such a course, our government assumed an attitude of racial superiority and fostered a program of power politics that cut the ground from under the Japanese liberal and civil elements, and threw Japan into the arms of the military party which launched that country upon the angry sea of wanton aggression. The sad sequel of that aggression is the present war between Japan and the United States. We are confident that this war could have been avoided, and with fair dealing and with honor to all. We are sure that it would have been avoided if our government, including the U. S. Senate, had listened to the counsels given by the advocates of a policy of good will, as opposed to a policy of racial pride and coercion.

On this record, by what vestige of reason can the proponents of a peace policy be charged with the responsibility for Pearl Harbor and Manila? Adopting a policy that bordered at times on sheer bravado, this

government evidently thought to bluff Japan into submission. The bluff didn't work. Right here it is pertinent to recall the fact that at the same time the United States was pressing Japan with a "firm" policy, we were arming Japan with vast shipments of scrap iron and oil which made possible our correspondent's "bath of blood" at Pearl Harbor. The plate on one of the Japanese bombers bore the name of an American airplane manufacturing concern! Our business-as-usual chickens certainly came home to roost at Pearl Harbor—and with a vengeance.

Widening our scope of observation, we find the same general picture. Two courses were open to the victor nations at the conclusion of the first world war: to follow a policy of live and let live, to play up to the German Republic and give it a chance to establish itself with the German people, and to bring Germany into the family of nations, in spirit and cooperation; or, to strangle Germany economically, and ring her about with groupings of buffer states, diplomatically and financially subservient to the Allied Powers. Led by the intransigent French politicians, the latter policy was the one generally followed. "The Allied policy drove Germany into the frenzy of Hitlerism," said Lloyd George in 1933. Yet this was the very opposite of the policy of the peace groups which our correspondent so utterly condemns. On this point we quote from Frederick J. Libby in *Peace Action*:

"We recognized the Polish Corridor as 'another Alsace-Lorraine'; we supported the brave efforts of Briand and Stresemann in the twenties to prevent this war; we waged great campaigns for America's entrance into the World Court as a world stabilizing influence; and taught the economic interdependence of all peoples at a time when our government's policy was extreme economic nationalism. We helped to get the Neutrality Law passed in 1935 as a policy calculated to direct the efforts of the democracies toward world readjustments, and have defended it ever since as a bulwark against the disaster that has now befallen us. But our Government abandoned neutrality many months ago."

Not only did our government, by devious methods, abandon neutrality step by step, but assumed a belligerent and belligerent attitude and pursued aggressive measures leading to outright hostilities. While we are denouncing Japan for attacking us without a declaration of war, let it be remembered that last September President Roosevelt gave his "shoot on sight" order against Germany without even the suggestion of a formal declaration of war. Whose are the lily hands of cleanliness when force rules the hour?

How does all this add up? In public and international affairs as in personal conduct, there is the high road and there is the low road. In the "Atlantic Charter," Prime Minister Churchill and President Roosevelt declared: "All nations for realistic as well as spiritual reasons must come to the abandonment of force." As observed by the editor of the magazine, *Missions*, "Here in words of fearful significance two men of destiny are preaching the 'realistic' futility and the 'spiritual' sinfulness of war." This declaration points toward the high road—the road which men of good will have long been entreating their countries to take. Having persistently pursued the low road, the nations have come to the wreckage of

world catastrophe. And now we are told that those who urged the high road are responsible!

To steel the country to the war, the public is being sloganized with, "Remember Pearl Harbor!" What better befits a great democratic people—a slogan of vengeance or a slogan of penitence? We submit that it would be better for our souls, and better for the future peace of the world, if we would remember the Exclusion Act.

Important and appropriate as is the grace of penitence, it is not on this basis alone that we urge remembrance of the Exclusion Act and its tragic aftermath. Along with penitence and humiliation for the past should go corrective and constructive attitudes for the future. Race prejudice is the most vicious and deadly of collective social sins—and the white race is the arch sinner in this respect. Great Britain's present difficulties in the Far East are largely traceable to the reservoirs of unfriendliness which her domineering and disparaging spirit has been filling to over-flowing these many decades. The colored peoples have resented her intolerant pride of nation and race as the Japanese have resented ours, and now in the hour of England's peril she finds enemies where she should have friends. If the once-feared "yellow peril" develops, the sins of the white race will have created that peril.

Even while in the midst of the war, the two great Anglo-Saxon peoples should be "redeeming the time" by correcting their conduct in relation to other races. Fair recognition of the rights of all peoples, and a willingness to do justice to all, irrespective of color, must be fundamental in all planning for a just and durable peace. There must be no more exclusion acts, whether in deed or in spirit. Exclusion, we believe, is the deadly sin—a sin against the Holy Spirit itself. May God forgive the sinners—of which the American people are chief—and purge us of this monstrous wrong, of which we are guilty both at home and abroad. It is in this spirit that we say, "Remember the Exclusion Act."

A Nation's Tribute

A stately marble hall stands on the shore,
Where in its beauty, the Potomac flows.
Colossal fluted columns lend their grace
To this memorial, a fitting shrine,
Where men or gods might worship, while within
There sits a mighty well-beloved form,
In Georgian marble—with a face benign,
Compassionate and tender—its repose
Unbroken through the years. A tribute mete
To him who was the savior of a race,
The Captain who stood by our ship of state,
To guide it through the storm of Civil War.

But marble, chiseled by a master hand,
Cannot express the strength, the tenderness,
The beauty of that well-loved face, enshrined
A living image in the mind and heart
Of every true American.

SARA R. STANSBERRY.

Intolerance Is Still Dangerous

By Robert A. Ashworth

THERE are many who think that the war is creating national unity, that it is drawing all sorts of Americans together, that it is promoting understanding and cooperation on the part of citizens of different race or religion or national origin.

Without a doubt, that belief has some basis of truth. Someone remarked to the writer the other day that since Pearl Harbor, the apartment house in which he lived, which before was an aggregation of strangers, had become a community. Residents greeted one another on the stairways or on the street and exchanged views about the war or the conduct of the government.

Without a doubt, also, altruistic service as fire wardens or Red Cross workers draws the participants together. Patriotic loyalties that have been implicit become explicit, and a sense of partnership in common tasks results. A consciousness of common danger, also, begets a kind of fellowship. There is an element of impartiality about a falling bomb. It makes no enquiry as to the racial or religious affiliation of its victims before it strikes.

Moreover, it would seem that there is no bond stronger than a common hate. The cynic might ask whether a common ideal or a common affection, or any gospel of love is comparable to it in its cohesive power.

However, we shall have to admit that all these unifying impulses spring from a war psychology. There is an element of immediacy about them and of superficiality. They do not arise from the springs of one's being. They are not the product of deliberate and intelligent thought or of basic convictions. If the intolerant are more tolerant today, as some believe, it is not because they have experienced a change of heart, but because circumstances seem to advise it.

It must also be said that when the occasions arise, there are evidences enough that prejudices just below the surface quickly emerge. Even in wartime, it needs no great provocation to irritate and energize them.

Still further, history uncomfortably reminds us that the great hate movements in American history have followed wars, if they have not been the direct product of war. Hysteria and suspicion and intolerance and discrimination are bred in war time. Their seeds are sown in times of great emergency, such as the present. When sorrow and suffering and sacrifice are exacted, and the strain and stress of war increase, it appears that men look about to put the blame on somebody other than themselves, to seek a scapegoat. It is then that conspicuous or defenseless minorities are impugned. That is a tendency which, in war time, we must look out for. Against it, we must be on our guard. We do not want a revival of the Ku Klux Klan, and the atmosphere in which we must live when the war is over is generated in time of war.

Now, not later, is the time to immunize against hatred, to "make America safe for differences." We must ceaselessly teach that hate never solved any problem, whether in war or peace. Hate makes men mentally sick, emotionally abnormal. We must now prepare particularly for

the readjustment and reconstruction period, when there will be so many opportunities and temptations for intolerance and hatred.

Today, let us admit, for the sake of argument, that citizens of America are disposed to kindly, generous cooperation. That offers a challenging opportunity to men and women of good will, who are intelligently committed to the convictions and principles upon which alone right human relations can permanently rest. Never in modern history have our schools and colleges, our civic, fraternal and religious institutions had so strong a motive or so favorable a chance to spread the ideas and discipline the emotions which provide a lasting and stable foundation for good will among all the groups that compose our commonwealth. If a sufficient number of leaders in every village, town and city in the country now think freely and seriously about what their religion teaches about human brotherhood, cooperation and brotherhood will be the accepted practice in the years to come.

Brotherhood Week, to be observed across the country February 15-22, under the auspices of the National Conference of Christians and Jews, affords an occasion to direct the attention of all our people to the principles that must control our conduct now, if we are either to preserve what is most precious in our heritage in these days of crisis, or carry them through intact for our enjoyment when the blessings of peace shall come.

Whatever our particular religious loyalty, we must stand together now for the religious ideals that we hold in common. Justice, understanding, friendship and cooperation with others in common tasks are principles of every religious faith in America. We must practice them now, put them to work, if we are to live together happily now in time of war or maintain our freedoms in time of peace.

If we are to save for ourselves the rights and privileges that we cherish, we must insist that all others shall enjoy them. If we restrict the right of other groups, we imperil our own.

The Bill of Rights was the expression of the will of the people to impose certain restraints upon the Congress. "Congress shall make no law," it declares, abridging certain basic liberties, religious freedom, freedom of speech and press, the right of assembly. We sometimes hear it said that the Constitution "guarantees" these freedoms to all. But they cannot be made secure by any legal enactment. It is not enough to have a law. Citizens may do what they forbid their Congress to do. Citizens may restrict these freedoms or deny them to some of their fellows as we know that they have done in the past in various parts of the country. It is not enough that the right to these freedoms shall be asserted by legal enactment; each group must grant them to all others, and all must unite to guard them.

We must put into practice the slogan of Brotherhood Week with a sense of the urgency of the hour:

Now is the time for men of good will!

Build understanding—defeat intolerance.

English Friends in the Crisis

By Bertram Pickard

ONE would hesitate on the basis of a year's residence in England (June, 1940-May, 1941), following fourteen years abroad, to make an exhaustive appraisal of the role and reactions of English Friends in the war. But the very fact of returning home at the moment of supreme national danger, and sharing with Friends the experiences of the "blitz," naturally sharpened one's awareness of characteristic acts and attitudes, so that a personal impression is permissible, perhaps. Indeed, one feels it a positive duty to try and interpret, however inadequately, that experience, in view of the strong sympathy and interest of American Friends, and because of the importance of mutual understanding and cooperation between the Anglo-American groups of Friends.

Under the hammer blows of terrific events, English Friends, in common with their fellow countrymen, are obliged, willingly or unwillingly, to face the facts and the nature of the revolution through which the world is passing, of which the war is only a part.

This is illustrated by the very striking shift of emphasis in discussions of war and peace, whether among Friends or in the wider Peace Movement. Consider, for example, the following key passage from a carefully prepared statement of the National Peace Council issued in June, 1941, in the drafting of which a number of Friends actively participated.

"The search for a creative and an enduring peace demands a true understanding of the world situation and of the conditions which have brought it into being. The war is a reflection of a crisis in civilisation itself. Its ultimate cause lies in the common failure to utilise and control in accordance with the principles of morality the powers and resources which the developments of science and machinery have made available in the modern world. It is upon the redemption of this failure that a valid peace depends. . . ."

"The problem originates in the social and industrial order at home, and the key to its solution is to be found in the enhanced well-being of the mass of the people everywhere."

This social emphasis reflects accurately the predominant thought of several Peace Aims Conferences I attended while in England. Other aspects are not ignored. Indeed, one had the impression that political considerations (centering around the vexed question of national sovereignty) were coming into the front of discussion again. Nevertheless, there was no doubt that what are commonly styled "social objectives" had priority in the attention of the Peace Movement.

The same phenomenon was apparent, in fact, wherever the question of a future durable peace was discussed—and such discussion went far and wide. For example, the *Times* newspaper printed and reprinted a remarkable series of leading articles dealing with War and Peace Aims, the most famous of which is the one entitled "The Two Scourges," of Dec. 12, 1940, in which the close relationship of unemployment and war was stressed, and the need for an extension of democracy, tellingly expressed as follows:

"To abolish unemployment means to create a social order in which the ideals of the nineteenth century democracy are extended from the political to the social and economic sphere—in which *liberty* will imply not so much freedom from interference as a chance for all; *equal-*

ity not only equal access to the polling-booth and and the Court of law, but equal access to the more restricted field of social and economic opportunity; *fraternity*, not mere formal recognition of common citizenship, but a lively sense of common responsibility for the well-being of the least fortunate."

This note was by no means a new one for Friends in England. In the last war, under the compulsion of a socialistically inclined minority, a "War and the Social Order Committee" emerged to turn Friends' minds toward, and trouble their consciences about, the roots of war in social and industrial relationships.

From time to time in the succeeding years, attempts were made to lay it down. But it is easier to set a committee up than to lay it down; and, anyway, this one had the surprising vitality of a Jack-in-a-Box. When it disappeared as the War and the Social Order Committee, it reappeared as the Industrial and Social Order Council. And, if war went out by the door, peace has come in by the window, in the sense that the connection between a durable peace and an equitable social order is understood more than ever by Friends. So much so that today the two committees have established a liaison committee for purposes of growing consultation—a rapprochement achieved against the grain of the more customary religious and political approaches to peace service.

In the London *Friend* of December 12, 1941, "Watchman" exhorts Friends to study "in dead earnest" a pamphlet issued by the Commission of the Churches on International Friendship and Social Responsibility entitled "Social Justice and Economic Reconstruction." "It is," he says, "in the practical application of our religious faith that our hardest task will lie, but we dare not shirk it. It will mean for us sacrifices, hardships, upsets, a reorientation of our whole life in many cases."

These words, I think, are typical of a present attitude of a Society of Friends which, despite a movement to the "left" in theory and practise, especially among the younger generations, is still predominantly "middle class" and "liberal" in its outlook and prejudices. The spirit is consciously willing that liberal democracy should become social democracy. Consciously, Friends recognize that broadly speaking they have been part of a privileged group in the community for whom freedom, leisure, and culture were the precious heritage of a money-power out of the reach of the mass of men and women. Consciously, they are ready to renounce such privilege in favor of a broader-based democracy, but though the spirit is willing the flesh is often weak, and unconscious resistances work below the surface at the prospect of a less-privileged existence where not only personal freedom, leisure, and culture will be more circumscribed, but personal and group influence will be also considerably curtailed.

This question of influence is an important one and affects intimately the attitude of English Friends to the war. One has the impression that some American Friends were a little surprised—and possibly disappointed—that the Society in England did not openly condemn the war, or at any rate, the hunger blockade.

I will not discuss in detail why the Society in its corporate capacity has not gone as far in this direction as some Friends would have liked. I will only point to one factor which I think has affected English Friends a good

deal: that factor is a new realization, under the impact of war, and of the previous preparation for war, of how very small—how infinitesimally small—the influence of Friends and pacifists really is in relation to large scale political policies. And, hand in hand with this has gone a new awareness of the limitations and difficulties of pacifist practise in present circumstances.

Friends do not habitually underestimate their own importance and influence—at any rate in England! A Geneva Friend who visited London Yearly Meeting for the first time described in astonishment upon her return how English Friends seemed to think that they must intervene in all the major problems of the day, and that people at large were eagerly waiting for the Quaker message and leadership.

I venture to think that this lack of sense of proportion was aggravated by our experience in the last war. When a minority is ostracized and thrown out of the community, so to speak, the effect psychologically, is to induce a certain sense of superiority to counteract the unbearable sense of inferiority which otherwise would be engendered. The result is a tendency to spiritual pride. And when later, as happened often after 1919, the very people who had ostracized turned around to applaud and justify retrospectively, spiritual pride where it existed was fed rather than otherwise.

A younger generation of Friends escaped these particular temptations; and one noted with satisfaction at the special session of London Yearly Meeting held prior to the outbreak of war, in 1939, a healthy mistrust on the part of youth of public declarations and messages. Friends were discouraged from making pronouncements and encouraged to go down into public life in their respective neighborhoods where they would find their own level, so to speak, not on the basis of words, but of work and worth. Any influence they might have would be inherent, not inherited.

Now, it is precisely such a situation that has been forced upon English Friends by the experiences of total war. Things are very different from the last war. Then the "trenches" were far off in Flanders: now they are in every city square and on every village green. If in the last war Friends were thrown out of the community, in this war they have been thrown into it as never before. They are having to find their own level willy-nilly. No profession, no tradition, no "testimony," no pronouncement, no social privilege, will avail. Character and courage are the measures applied to all. If we had any illusions about a certain pacifist "peculiarity" which set us apart from other men, inhabitants of a world where *ex-hypothese* people were generally reasonable and kind, such illusions were shattered by total war. Except in one important respect, namely, that the courage and kindness of so many ordinary people who supported war and who did not share our pacifist views and convictions, were so great as to shame us into a new humility. Hence, paradoxically enough, it is at once the very vastness of the violence of total war, coupled with a new understanding of the virtues of the non-pacifist majority, that have induced a new modesty concerning the influence of the pacifist minority.

I think Elizabeth Fox Howard, in a letter to the *Friend* of September, 1940, expressed what was in the hearts and minds of very many Friends all over the country, when she wrote:

"When the bombs are crashing round us and hundreds of homeless men and women pour out of cities for shelter and care, who cares whether we are Quakers and what are our special views? What matters is whether we are people who try to keep steady and forgetful of self, ready to act

as good citizens and neighbors, and to show friendship to all who need it. Others besides ourselves have noble ideals, and much greater courage, and often make us feel very much humbled. If the Society wants to be called on later to help reconstruct the post-war world, let us prove ourselves now by life rather than by declarations, and above all let us avoid self-righteousness and cultivate a spirit of true humility and sincerity."

* * * *

I hope I shall not be misunderstood. I am not suggesting that English Friends have departed from the historic peace testimony; still less that they should so depart.

On the contrary, I believe that a truer understanding of the personal and political difficulties inherent in the practice of the pacifist faith, as well as of the motives and virtues of very many non-pacifists, have resulted in a new resolve to be faithful, whatever the cost and however great the perplexities and problems of application. A sense of impotence and inadequacy might have destroyed faith and performance alike. In fact, they have not, I believe. There are a number of factors—some of them new and important—which have encouraged English Friends to seek to be true to a testimony concerning a way of life potentially so different from the appalling violence of total and universal war.

The fact that many fellow Christians, as evidenced by authoritative pronouncements of church leaders, declare war to be in its nature and essence incompatible with the mind of Christ; and the fact that they, furthermore, admit pacifism as "vocation" and defend its practise though not feeling able to embrace it for themselves, make Friends feel that to deny their own historic witness at this juncture would be unforgivable betrayal of truth, however great the imperfection of performance.

Again, when English Friends let their minds dwell—as they so often do—upon the little Quaker groups on the Continent of Europe and elsewhere, and not least in Germany and Japan, they are helped, as never before, against the evil of making impersonal abstractions of "enemy" peoples; also to be true to a vision of a world-wide Society of Friends which was so hopefully and helpfully symbolized at Swarthmore in 1937, by the creation of a Friends World Committee for Consultation, first embryo organism to represent the catholicity of the Quaker community.

Last, but not least, there is such a thing as pacifist morale which helps to strengthen the wavering individual and lift him above himself or herself amid the tensions of total war. Those who attended the meetings of the World Committee (together with the European Conference) in Geneva on the very eve of the war will recall the agony of spirit with which some Friends questioned their own ability *in extremis* to be pacifists. Experience of total war may not yield for most pacifists unqualified assurances on this point! Nevertheless, pacifist *esprit-de-corps* comes to the rescue. One felt this again and again when Friends were gathered together in work or worship, trying as best they could to carry on and keep the flame alight.

Perhaps the deepest experience of all that has come to English Friends—and again it is a paradox—is the sense that in the very midst of violence "God Reigns." That was the prophetic note struck in the gathering in Geneva on the eve of the storm. And the storm itself has only served to strengthen the conviction. A deeper sense of penitence and of unity with the whole creation in its turmoil and travail has quickened a sense of the purposes and infinite patience of God.

This is not quietism in any derogatory meaning of the word. On the contrary, it brings renewed faith—so

characteristic of early Friends—in the power of *quality* in action, as opposed to mere activity.

This was beautifully expressed in the *Friend* by Horace G. Alexander, in August, 1940, and I will cite in conclusion two passages from his article, "After a Year of War":

"We are driven back to something more fundamental than any form of active, healing service. We are driven back to the quality of our daily living. Perhaps it is good for us to be reminded that 'doing ends in death.' Mere doing, 'giving our bodies to be burned,' is as vain as

mere talking. The kindling act, like the kindling word, is the act, the word, that springs out of the deep places of a dedicated spirit.

"The mightiest forces of Nature are often hardly visible, hardly measurable. The tender plant pressing its way up through hard soil, the coming of multitudes of slender little song birds across sea and desert, through storm and wind, to fill our woods with music in springtime; in such parables from Nature we may see the ways by which God's good spirit can find its way into the hearts of men. May we be God's winged messengers, bringing songs of springtime to refresh men's hearts."

The Japanese Within Our Gates

By G. Raymond Booth

AS OF April 1, 1940, there were 126,947 people in the continental United States listed by the census bureau as Japanese. Of these 79,642 are not Japanese, except by ancestry—they are Americans. First generation American-born Japanese are called "Nisei." The remainder, 47,305, are Japanese by birth, Americans by long residence. They are called "Issei." Their children were born here. Their livelihood is here. Their churches are here. They are not citizens for the sufficient reason that our laws forbid it. Now they are "enemy aliens."

On January 1, 1939, the Philippines had 29,057 citizens of Japan. All others of the "yellow race," the majority of whom were Chinese, numbered 141,811.

All other United States territories and possessions have 158,501, of whom all but 37,512 are Americans. All these except 596 live in Hawaii.

Of those living in the continental United States, 88.5 per cent live in the Pacific Coast States of California, Oregon and Washington. California alone has 73.8 per cent of the total Japanese in the United States and 71 per cent of the total "enemy aliens" in the United States.

There are eighteen cities in the United States with a population of more than 500 Japanese (Issei and Nisei). Fourteen are in California. Los Angeles leads with 23,321, San Francisco is second with 5,280. Outside of California, Seattle leads with 6,975; then New York City with 2,087; Portland, Oregon with 1,680; while Tacoma, Washington, has 877. Thus it appears that the "yellow peril" within the United States is concentrated on the Pacific Coast, with Los Angeles being in the most vulnerable spot.

Perhaps then with the coming of war, Friends would be interested in official attitudes, organized public opinion, and the thinking of Pacific Coast Friends.

The Federal Bureau of Investigation and the Navy Intelligence, upon the opening of hostilities, immediately rounded up for internment and investigation all those whose liberty they believed to be detrimental to national safety. Their total intake was about 1500. Perhaps half of that number were men who belonged to an ex-Service Men's Association. Many of the Association's members are veterans of the Russo-Japanese War, men above sixty years of age. Quite a few belonged to a Japanese Naval Association. Until within the past year they had been raising money to aid Japan in buying aircraft. Some internees were members of the elite who belonged to a social club which officially welcomed notables from Japan who might be visiting the United States. Significantly enough, although Japanese language schools have aroused some popular fear, language school teachers as such were not apprehended. Not more than a score of Nisei have been taken and all were released within a week. Many Buddhist priests have been interned, but perhaps not as priests.

All businesses of the Issei were temporarily closed, due to enemy alien property custodial regulations. Most of them have now been reopened. Many businesses were fruit and vegetable markets. Their goods were highly perishable, therefore causing much loss and hardship. Importing businesses are still under the ban. The Japanese press was ordered to suspend publication. They later resumed under a Nisei board of censorship.

Financial restrictions caused, and still cause in some cases, hardship on the innocent. The Japanese Y. M. C. A. Board in Los Angeles is a mixed one of Issei and Nisei, so their account was frozen. Most of the Japanese Christian clergymen are Issei. Their personal accounts were for awhile frozen. Japanese market gardeners looked to Japa-

nese markets for outlets. Their fruits and vegetables rotted. Thousands of Nisei, though American citizens, were thrown out of work. Many of them are still unemployed. On the whole, however, there seems to be no just cause for complaint against the federal authorities.

State and local officialdom have been asked by Attorney General Biddle to refrain from ill-advised efforts to assist the F. B. I. The local prejudices, it is feared, would lead to reprisals in Japan. Those who have been interned speak very highly of their treatment at the hands of federal officials. Just as uniformly they have indicated that local officialdom have behaved otherwise. No cases of physical violence have been reported, however, except in two cases of mistaken identity. At first local restrictions of a distressing nature were ordered in some places. They were speedily rescinded. By and large the general public have behaved beautifully. Mayors, Police Chiefs, public school officials, and Church Federations, have gone "all out" to preserve good will and understanding. The Governor of California broadcast a special message calling for tolerance and fair play. Where such public morale has broken down it has occurred in smaller communities and in localities where there is a smaller percentage of Japanese. The Japanese have been most eulogistic in their praise of the general treatment accorded them.

Friends have not been uninterested or idle. Floyd W. Schmoe in Seattle has long been interested in the problems of Japanese. Only last spring he made a journey to Hawaii to make a further study of them. His helpfulness in Los Angeles and San Francisco was significant. Gurney and Elizabeth Binford and Herbert V. Nicholson, who have spent many years in Japan, live among and work with Japanese in the Pacific Southwest. They were in a peculiarly strategic position for just such an hour

as this. They have earned and enjoy the confidence of all Japanese. Herbert Nicholson has been for many months, and more particularly in recent weeks, in touch with F. B. I. and Navy Intelligence officials. Herschel Folger and the First Friends Church invited the entire Whittier Japanese congregation to worship with them on the Sunday after war was declared. The Japanese pastor assisted in the service.

The Japanese-American Committee of the Pacific Coast Branch of the American Friends Service Committee has met frequently, as often as the work of its members permitted. Out of the crisis have emerged some very clear-cut convictions. Frequent communications with the A. F. S. C. in Philadelphia have been most helpful in such classification.

First, there is a problem of relief which may grow to larger proportions. Due to internment and Treasury Department regulations, some have lost their means of livelihood. This is not likely to outgrow local resourcefulness. However, on Terminal Island in Los Angeles harbor, nearly the whole Japanese community there lives on the fishing in-

dustry. Immigration officials have forbidden the Japanese to take out their boats any longer. The Japanese fishermen and fish cannery workers there are at the bottom of the scale economically. The conditions may get desperate quite soon. Quite likely there will be evacuations of Japanese from vital spots. Such evacuations would lead to great privation unless some provision is made for the evacuees. It is hoped, of course that local philanthropy will be able to cope with the situation.

Second, the interned "alien enemies" have been sent to camps under army supervision. The Geneva Convention provisions require accommodation and food issues similar to that of the army. But they are behind barbed wire entanglements, with nothing to do. Some have been sent from Southern California in mid-winter to Montana, some to North Dakota. They will need warm clothing. Opportunities for recreation, education, religious devotion, and just the ordinary milk of human kindness will be desperately needed. It will be difficult to secure these services, in a country at war, for "alien enemies."

Perhaps such a problem will present a peculiar appeal to Friends and others of like mind.

Third, public fair play is essential. Programs must be avoided, if for no other reason than in order to avoid retaliation.

Positively, personal relationships must be, and even now are being established. Civic, educational, and religious leaders are actively at work on the problem. One may look for sporadic outbursts of vandalism, especially if news of the war seems particularly bad, or if there should be sabotage or suspected sabotage on the mainland. American homes are being offered as "houses of refuge" for such emergencies. The press on the Coast continues to call for understanding and fair play. People in parts of the United States where there are relatively no Japanese should realize that those of us who live among them and presumably know them best, are not afraid. We know them for the good neighbors, the loyal Americans, and the reputable business people they really are.

Guidance for These Troubled Days

All American Friends Conference Planned

A CONFERENCE representing all Friends in the United States, Canada, Mexico, Cuba, and Jamaica will be held at Richmond, Indiana, April 17-20, 1942, at the West Richmond Friends Meetinghouse. The American Section of the Friends World Committee for Consultation is planning the Conference with the cooperation of: the American Friends Service Committee, Board and Peace Section; the Five Years Meeting Executive Committee and the Peace Board; the Friends General Conference Central Committee; and the joint Peace Committee of the two Philadelphia Yearly Meetings.

Due to America's entry into the war, the Society of Friends is confronted with many immediate problems. Our participation in Civilian Defense, our quest for adequate types of alternative service, the whole problem of Civilian Public Service, and our assistance to aliens from enemy countries, are pressing concerns. The Conference will offer an opportunity to help clarify and determine our sense of direction as we seek and search for God's will for us in these troubled days. It should bring a sense of stabilization and strength to the mind and the spirit of the Society of Friends and develop a sense of com-

munity in our various approaches to these immediate problems.

Preparation for a durable peace is the second issue with which the Conference will deal. Two types of problems will be considered. The first will deal with the problems of the transition period, including post-war relief and services of reconstruction. In sequence will follow the long term problems of building and re-educating for an enduring peace. This will not be a propaganda conference promoting definite proposals, but should provide an opportunity for the pooling of our best judgment in charity and tolerance for each other's views on economic, social, political and educational reconstruction.

The relevance of our Quaker faith to all these questions, our concern for freedom in a time of regimentation, and the implications of our spiritual foundations as we face the issues of Christian compromise, will be studied as a third issue in which Friends are concerned.

The fourth subject of the Conference will seek to help us better understand the position of Friends throughout the world and to discover ways in which we can strengthen the many groups and develop a real sense of world community. The Conference will be an initial step

in preparation for a World Conference of Friends after the war is over.

Attendance must be limited to 250 persons. Because the time in preparing for the Conference is too brief to allow the Yearly Meetings to choose their own representatives, the Planning Committee has selected persons in official positions from each Yearly Meeting as follows: Clerks, Superintendents and Secretaries, Chairmen of Yearly Meeting Committees on Peace and Service, Social Order, Young Friends Activities, Religious Education, Missions, Civilian Public Service, and Education. Representatives will also be invited from those groups cooperating in the planning of the Conference, including representatives from the Fellowship Council and our educational institutions.

Some concerned Friends active in the whole field of interest, who may not be serving as officials will have an opportunity to attend. Members of the World Committee will be responsible for the selection of such concerned persons who ought to attend from the various Yearly Meetings. There will be at least one public meeting for all.

In preparation for the Conference four Commissions are being appointed to plan

agendas and bibliographies for study, dealing with the four main subjects:

1. Immediate Problems Arising from the World Situation.
2. Preparation for a Durable Peace.
3. The Relevance of our Quaker Faith.
4. The World Community of Friends.

It is the hope that all representatives from each Yearly Meeting may be able to meet together at least once before the Conference. Regional conferences will be held following the gathering in order that widespread sharing may be possible and in this way help to fulfill the purposes of the Conference.

The Peace Study Outline prepared and published by the World Committee is especially helpful for group or individual study. Copies can be secured from the World Committee office at 20 South Twelfth Street, Philadelphia, Pa.

The American Section of the World Committee meeting in Washington, D. C., January 23 and 24 with thirty-six members present representing nineteen of the twenty-eight Yearly Meetings, approved the plans for the April Conference. It is desired that a spirit of worship and deep meditation pervade the lives of all as an essential preparation for the gathering and as the most effective way of dealing with life. In addition, E. Raymond Wilson, addressing one of the public sessions at which there were several hundred present, emphasized our need to formulate definite and concrete plans for the future in order that Friends might come to grips with the international problems.

An All Friends Commission on Social Reconstruction dealing with the problems of current social change was recommended to the Committee by Homer L. Morris and Paul M. Reid. It was agreed that this proposal be presented to the Commission dealing with social and economic problems and that it be brought forward to the Conference in April.

Two other concerns were given special attention at the meeting. The means of maintaining more friendly contacts with the Doukhobors was one of these. The other included the concern for a committee on Quaker literature in languages other than English. This arose out of the need for more Quaker literature in Spanish, but those present realized there is need for a central source of information about all Quaker literature other than English. Two committees were designated to develop these interests.

Ways and means of keeping touch with Friends groups around the world are now limited almost entirely to correspondence. Some of the groups can be reached at present only through a fellowship of the spirit and prayer which knows no boundaries. In speaking of plans for a gathering of Friends when world conditions permit, Bertram Pickard reminded those present that while our thought naturally turns toward English and Continental Friends, we must be aware of groups in the Orient. An exciting and stimulating possibility came in his suggestion that small groups of Friends might go out after the war, traveling in two directions and meeting

some place where they could be with Friends in the Pacific area.

While there is a great task in the future concerned with relief activities, it should not be separated from our message bearing and witness. There will also be the great task of re-education of the youth and in addition, our own specific problems as a Society of Friends. Bertram Pickard continued to point out that some persons are made stronger by the struggle and suffering but others are broken in mind and spirit. The whole contribution to be made through our Quaker Centers, located in places where international groupings are found will require our earnest attention.

The American Section accepted the nominations of the following persons as officers for the current year: Chairman—J. Hoge Ricks; Vice-Chairmen—Anna Griscom Elkinton, Walter C. Woodward, Jessie Gidley Carter, John H. Roberts; Treasurer—Clement M. Biddle; Secretary—Leslie D. Shaffer; Members of the Executive Committee—Clarence E. Pickett, William Eves, 3rd., Anna Harts-horne Brown, Elisabeth H. Bartlett, Merle L. Davis.

The next meeting of the American Section will be held at Richmond, Indiana, in connection with the Conference. Following a suggestion that some meetings be held at the time and place of various Yearly Meetings, the Section agreed to meet in Canada sometime the latter part of June and the first days of July.

LESLIE D. SHAFFER.

Blending of the Old and the New

Annual Meeting of the Fellowship Council

STIRRINGS of the Spirit were evident in the sessions of the Fellowship Council which were held at the Florida Avenue and the Irving Street meeting-houses in Washington, D. C., on January 24-25. There was a genuine blending of the old and the new in Quaker thought and experience as we explored new patterns of development and growth.

Early in the sessions the functions of the Fellowship Council were presented and formed the basis for the discussions which followed. J. Barnard Walton gave several illustrations of new meetings which have come into being because some one has moved from an established meeting into a new area. One of the chief tasks of the Society of Friends is to create the proper and helpful circumstances in which the life of meetings can thrive, with the realization

that the life is within and the organization only an outward expression. The new Bulletin of the Council contains a directory of these new meetings.

The ministry of visitation has been of special significance the past year when lonely Friends needed to be assured they were not forgotten, when distant meetings needed the refreshment of new insights, and when all Friends needed the strength of a growing sense of comradeship in the face of confusing world forces. Charles W. Palmer told of the coast-to-coast itineraries which had been prepared by the Council. Over 200 speaking engagements within seventeen different States have been part of this ministry.

The Wider Quaker Fellowship now has 1907 members. There are 302 members in New York State, 189 in Massachusetts, 180 in Pennsylvania, 131 in

California, 114 in Ohio and 105 in Connecticut. There are members in forty-six of the States and the District of Columbia. There are also members in twenty-six different countries. Bernice Berry, a student at Pendle Hill, sent a questionnaire to the members and reported at the meeting the reasons why they had joined the Fellowship. Most are pacifists, many have served in Quaker activities, some have Quaker ancestors, and others are especially concerned to find a strengthened spiritual life through the mystical approach in religion.

One of the discussion periods dealing with the life of our rural and urban meetings brought forth many helpful suggestions. The vitality of any meeting is directly related to the life of the community. However, any sense of discouragement which exists in the eco-

conomic sphere should not be carried over into the meeting for worship. Our greatest sense of solidarity and fellowship as a community will develop as we become more active seekers.

Elbert Russell, chairman of the Council, in the Sunday afternoon address depicted the message of Friends in the following categories: it is a religion of experience; it is a religion of the Spirit; it is a religion in which human experience finds the Spirit of God revealed in Christ; it is a religion of love.

A sobering challenge to all was heard in the prophetic message which Clarence E. Pickett voiced on Saturday evening. Like Amos who stood on the steps of the capitol at Bethel, Clarence pointed out the inevitable consequences which follow the disregard of moral laws in dealing with individuals and nations. His was a plea for humane treatment of enemy aliens and prisoners of war; a plea that we set our own economic house in order, and a plea that we refuse to allow foodstuffs to become a political force or weapon. It was a plea for justice and mercy and self-sacrifice.

The American Young Friends Fellowship was represented by quite a number of its members, and their presence in the meeting was most helpful and spiritually deepening. Their participation in the closing session made it a memorable occasion and a time when spiritual forces were felt.

Twenty of the twenty-eight Yearly Meetings were represented, including two Baltimore, two Canadian, Illinois, Indiana, Iowa, Kansas, two New England, two New York, two North Carolina, Ohio, two Philadelphia, Western and Wilmington Yearly Meetings. The Friends from a distance included John H. Roberts, William Mackensen, Percy M. Thomas, Errol T. Elliott, Charles Beals, James A. Coney, Lelia Marstaller, Wilbur W. Kamp, Martha and L. Hollingsworth Wood, William Outland, Algie I. Newlin, Charles P. Morlan, Sylvester Jones, Wendell D. Farr, C. Clayton Terrell, M. Elsie McCoy, Bertram Pickard, Elenid Kotschnig, and William J. Sayers.

The joint session of the Fellowship Council with the Friends World Committee was enriched by the presence of Edna Goodwin and James Coney, who brought us a real sense of fellowship with Jamaica Friends. J. Passmore Elkinton told of the World Committee meeting in Cuba, and Elizabeth Bartlett showed colored pictures of Cuba and Jamaica, delighting all with the beauty of those countries. Bertram Pickard led us into a sense of international fellowship and stirred our spirits with the realization that today our life and power is a question of *being* rather

than *doing*. If the Society of Friends is not dynamic today it is because we have not gone deeply enough into humbling experiences before God. We must strive to understand the darkness and death all about us and realize that some of those powers are manifest within us.

Tenderness of spirit was evident during the closing session. There was sincere seeking for the power of God to be released within each one; a yearning desire for a fuller fellowship with Christ which might be found by more consistent study of the Bible; a prayerful sharing of our sense of love for those who were far away, or in distress, or sensitive to their own inadequacy. There was an openness of mind and spirit awaiting the inflowing power of God, without which we are impotent; a sense of assurance that we might be of greater help and service as we are shaken from our complacency and ordinary walks of life; a hunger for more friendly fellowship with people of other races. There was an aspiration that even the most simple family meal might include friends in a real eucharist. There was a vocally whispered prayer that we might know God.

LESLIE D. SHAFFER.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

INNER CONTROLS

But I keep under my body, and bring it into subjection. 1 COR. 9:27.

* * * *

There is a victory and defeat—the first and best of victories, the lowest and worst of defeats—which each man gains or sustains at the hands, not of another, but of himself.

PLATO.

* * * *

When the fight begins within himself
A man's worth something.

ROBERT BROWNING.

* * * *

Better conquest never canst thou make, than warn thy constant and thy nobler parts against giddy, loose suggestions.

SHAKESPEARE.

* * * *

Wouldst thou have thy flesh obey thy spirit? Then let thy spirit obey thy God. Thou must be governed, that thou may'st govern.

AUGUSTINE.

* * * *

Let others write of battles fought,
Of bloody, ghastly fields,
Where honor greets the man who wins
And death the man who yields.

But I will write of him who fights
And vanquishes his sins,
Who struggles on through weary years
Against himself and wins.

CAROLINE LE ROW.

* * * *

Nothing gives one person so much advantage over another as to remain always cool and unruffled under all circumstances.

THOMAS JEFFERSON.

* * * *

Many temptations are alluring only so long as their real implications are allowed to remain vague in the mind. Let them be fully thought, and their power is gone. They will not bear investigation.

HENRY CHURCHILL KING.

* * * *

As to control of emotions, it may be said at once that we have to depend chiefly on indirect control of feeling through either attention or action. Over feeling itself we have no direct power; it arises involuntarily in the presence of its exciting object; but we can determine to what objects we will attend.

HENRY CHURCHILL KING.

* * * *

Every temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of that great movement which is bearing humanity onward toward a richer life and higher character.

JOHN FISKE.

* * * *

O Thou whose light is about me and within me and to whom all things are present, help me this day to keep my life pure in thy sight. Suffer me not by any lawless act of mine to befoul any innocent life or add to the shame and hopelessness of any erring one that struggle faintly against sin. Grant me a steadfast scorn for pleasure bought by human degradation. . . . Give me grace to watch over the imaginations of my heart, lest in the unknown hour of my weakness my secret thoughts leap into action and my honor be turned into shame. . . . If any dear heart has staked its life and hopes on my love and loyalty, I beseech thee that its joy and strength may never wither through my forgetfulness of guilt. O God make me pure and a helper to the weak. . . .

O Jesus, thou master of all who art both strong and pure, take our weak and passionate hearts under thy control, that when the dusk settles upon our life, we may go to our long rest with no pang of shame, and may enter into the blessedness of seeing God, which thou hast promised only to the pure in heart.

WALTER RAUSCHENBUSCH.

Vale California—Hail to Arizona

From Whittier to Tucson

SUNDAY was our big day in Whittier. Certainly it was a full day. It began with a bi-breakfast feature, the younger women and girls of the Stanley-Woodward family group being entertained at the home of California Bailey, while Vina Stanley and Catherine Woodward supervised a stag breakfast at the Vestal Stanley home. Suffice it to say that the adjective in our second sentence above became applicable thus early in the day.

The morning meeting for worship at the First Friends Church, at which we had been asked to speak, seemed in outward respects to be something of a joint Five Years Meeting-Earlham College occasion. Allen U. Tomlinson, Clerk of the Five Years Meeting as well as of California Yearly Meeting, and an Earlham alumnus, presided. Herschel Folger, the pastor, also an Earlhamite, who presented us, called attention to the presence in the audience of Dr. Robert L. Kelly, who was president of Earlham when we were on its faculty. Louis T. Jones, another former faculty member, participated in the service.

HOME-COMING AWAY FROM HOME

One reason why this was our big day was that it brought the opportunity of greeting so many old-time friends. It certainly put one on the spot as friends and acquaintances came trooping up to meet us, to be able to fit names and faces promptly. With one or two embarrassing lapses, our memory clicked pretty well on this occasion. Among the many who came up to speak to us were several friends and associates of our early Newberg days: Evangeline Patty Moore, who taught in the country school of our boyhood days; Lorena Townsend Hodson, also a Newberg school teacher, who supervised our junior Christian Endeavor Society; Olive Newlin (since deceased), another of our C. E. leaders and Sunday School teachers; John J. Jessup, beloved instructor in Pacific College throughout most of our academy and college days, and his wife, Melissa Jessup, also active in children's work in our meeting at Newberg; Harvey D. Crumly, another Pacifist College associate and friend; Esther Andrews, whom we knew as a Pacific College faculty member, but who has long been on the teaching staff of Whittier College; and A. J. Weaver, still appreciatively remembered as a pastor at Newberg. It was really much like a home-coming—away from home.

Conveniently located across the street

from the meetinghouse and appropriately named, is the William Penn Hotel, whither so many Friends repaired for dinner that our social fellowship was continued. Here, too, around a greatly lengthened table, was continued the family circle of the breakfast hour, now united in an unbroken group.

JUST A LITTLE CLOSER PLEASE

In the afternoon, we broke in upon another family dinner group, the patriarch of which was Harley M. Moore, Superintendent of California Yearly Meeting. It was at the Sharpless home in East Whittier, and our justification was that two of Harley's four and fair daughters are married to relatives of ours—to Homer Sharpless and Davis Woodward of Long Beach, respectively. And speaking of family ramifications in Whittier—as if to emphasize what we said on this point in our last issue, two of our dear kinsfolk called in Harley Moore the other day to assist them in bringing our Stanley and Vestal lines yet a little more closely together. See announcement in this issue.

From East Whittier, our three-car family party drove down to Belmont Beach where our young people enjoyed an hour's vigorous recreation in the surf, riding the breakers on air-inflated pillows. It took the visitors a little while to master the technique whereby the bather comes in proudly on the pillow instead of ingloriously beneath it!

AMONG OUR CONTRIBUTORS TO THIS ISSUE

(Not Otherwise Identified)

A. WARD APPLIGATE—Pastor of the Wilmington, Ohio, Meeting; member Executive Committee of American Friends Board of Missions.

ROBERT A. ASHWORTH—Director Religious News Service, operated under the auspices of the National Conference of Christians and Jews.

G. RAYMOND BOOTH—Executive Secretary, American Friends Service Committee, Pacific Coast Branch.

BERTRAM PICKARD—For fourteen years Director, Friends Center at Geneva, Switzerland, now resident with his family near Philadelphia; is devoting himself to writing and speaking.

LESLIE D. SHAFFER—Executive Secretary, Friends Fellowship Council of the American Friends Service Committee.

Monday began with a unique breakfast occasion at the intriguing home of Lulu Hoffman. Assisting her as joint hostess was Anna M. Painter, of Missouri State Teachers College, an Earlham classmate of Catherine Woodward, and a former teaching colleague at old Spiceland Academy. Breakfasting in a vine-shaded patio, around a table inlaid with mosaics, in the center of which a miniature fountain played, was as artistic an experience as an endless succession of waffles made it an expanding one.

IN THE CINEMA CAPITAL

Having promised Elisabeth a day in Hollywood, we now drove to the cinema capital, where we first had an hour with Mrs. Thomas C. Winter and Mrs. Kate Field, of the Public Relations Department of the Will Hayes organization. They told us of various recent developments in the moving picture industry, dwelling particularly upon its educational features.

In the afternoon, with a chartered guide at the wheel, we took a two-hour tour of the wooded heights back of Hollywood where are nestled the homes and castles of the stars who deck the moving picture firmament. In some cases we admired, we exclaimed, or we ejaculated, but those who know our high school daughter and her enthusiasms, will understand that at the respective homes of the royal Nelson Eddy and the charming Jeanette McDonald, we walked lightly and spoke softly. All aside from cinema connections, this tour was quite a revelation of the progress being made in adapting architectural forms to their distinctive backgrounds.

AND THE ROOF HELD!

Hurrying back to Whittier in the late afternoon, we had dinner at the country home of Russell and Hilda Hickman Harrison. We thus picked up the Richmond trail again, as Hilda was once a key member of the Central Office Staff. Around the dinner table a discussion arose of certain phases of pacifism. When the hackneyed question was posed as to what a true pacifist would do were a burglar to enter the house, the Lady of the Auto replied she would say to him that if he needed these things more than she did, take them along. At this critical juncture, Elisabeth exclaimed, "That's all right for you to say, Mother, but I know you!" Remarkable to relate, the roof held—and that was the end of the argument.

FAREWELL TO FRIENDS AND KIN

Tuesday marked our moving-on day, when our family group had our farewell breakfast with Sarah V. Sharpless. Along with preparations for departure, the writer managed short visits at the homes of the Harley M. Moores, the Dr. William V. Coffins and the Dr. L. M. Greenes. In previous stories in this series we have spoken of our early connection with Dr. W. V. Coffin at the Chemawa Indian School near Salem, Oregon, of which our parents were members of the staff when he was Superintendent. He told us that Mother Woodward is the remaining friend whom he has known longest, their friendship dating back to their early days together at Bloomingdale, Indiana.

After partaking of our parting lunch in the home of L. J. and Vina Stanley, scene of so many pleasant associations during long years, we set forth early in the afternoon on the next lap of our journey. Crossing the hills back of Whittier over the scenic Turnbull Canyon Road, our eyes rested upon an Eden of plenty and prosperity, marked by vistas of citrus groves and attractive towns.

WITH FRIENDS IN RIVERSIDE

Within an hour or so we came to Riverside, where we made a brief visit at the home of Howard Fawcett and family, whom we had known through correspondence. They are leaders in the Friends group at Riverside, where for many years Howard Fawcett has had an important position in the government experimental service as related to the citrus industry.

Leaving Riverside late in the afternoon, it was our plan to cross the desert in the night as we had done in 1936, in order not to be out "in the noon-day sun." As twilight approached, we stopped at a gas station on the edge of the desert and pulled aside to eat the lunch which Lorena Mills Pearson had kindly brought us as we were leaving Whittier. A strong wind had come up, however, which blew us, along with much sand, into the station refreshment room where we finished our lunch, plus coffee.

OUR MOST EMBARRASSING MOMENT

It was about dark when we started on, and it was not long until we had our "most embarrassing moment." As we were rolling down grade, a tire blew out, and though we were driving moderately, it was by a hair that we kept the car out of a yawning ditch. On getting stopped and righted around on the highway, and getting at our tools, imagine our chagrin to find that someone had lifted our wheel wrench. Enter now the Good Neighbor. Two couples came

along in an Oklahoma car and stopped to offer their assistance. They promptly produced a good wrench, and one of the men, Henry Reiss, finally by sheer strength and perseverance, managed to remove a stubbornly resisting wheel. Otherwise, what we would have done away out there in the desert is hard to say. We certainly got a break, for we learned later through correspondence with Mr. and Mrs. Henry Reiss that he operates a garage at Apache, thus proving himself to be "the man of the hour" for us. Since that incident in the desert we have a new appreciation of the real meaning of the good neighbor policy.

Within half an hour after we resumed our course, we passed a car down off the highway in the ditch. Feeling strongly imbued just then with the spirit of the Good Samaritan, we stopped and helped the man push his car out so that he could get a fresh start back onto the road. It was a case of dozing off while driving.

FINANCIAL STATEMENT

Report of United Benevolences

(April 1, 1941 to January 31, 1942)

Received from Yearly Meetings:

Baltimore	\$ 2,247.30
California	96.58
Canada	50.00
Indiana	11,480.08
Iowa	6,722.09
Nebraska	433.19
New England	1,872.50
New York	1,802.96
North Carolina	3,042.27
Western	6,682.20
Wilmington	1,830.84
Other Sources	2,984.54

Total Receipts\$39,244.55

Distributed to:

American Friends Board of Missions.....	\$29,949.05
Peace Association of Friends in America.....	1,014.49
Board on Christian Education	1,995.08
Board on Public Morals	293.55
Board of Education	180.16
Fund for Aged Ministers and Missionaries.....	1,383.65
Cooperative Fund	4,001.50
Emergency Fund	426.24
Bank Service Charge	.83

Total Disbursements\$39,244.55

Estimated budget for year 1941-42.....\$68,186.00

Receipts to date\$39,244.55

Balance to be raised by March 31, 1942.....\$28,941.45

NOT TOO BLITHE AT BLYTHE

It was around midnight when we reached Blythe on the California-Arizona border, and in view of the evening's developments, we concluded to spend the remainder of the night there in some very comfortable cabins still available. Next forenoon we drove on leisurely across the desert, stopping at a welcome air-cooled restaurant and desert resort at Salome for lunch. While there we overheard a couple of natives felicitating themselves upon the balminess of the mild summer day, on which the temperature was only 107 degrees. We thus felt ourselves fortunate in escaping a warm day on the desert!

On reaching Phoenix, we found attractive log cabin cottages, each one of which bore the name of some Indian tribe associated with the Great Southwest. In this case the proprietor, a Mr. Sayers, proved as stimulating as his cabins were restful. Far into the wee small hours, he regaled Alex with his experiences as mining prospector, ex-

plorer and adventurer, in ranging over the wide, open places of the far West. Infected with the wanderlust, yet tied to the management of tourist cabins, he impressed us as being an eagle confined to a cage. Perhaps he has broken out by this time.

BLOSSOMING WITH CAULIFLOWER

Before leaving Phoenix next morning, we drove out to the State House and added one more state capitol to our list. Almost before we were well out of Phoenix we were in Tempe, seat of Arizona State Teachers College and University of Arizona Date Farm. Rather an intriguing combination that—but doubtless it's an ancient gag in Arizona. We were now in the heart of the Valley of the Sun country—a great irrigated section that raises bumper crops of about everything from cotton, cantaloupes, grapes, dates, figs and citrus fruits, to alfalfa, carrots and cauliflower—and what an anti-climax! Once again we were impressed with how streams of water in a dry land make the desert to blossom as a rose.

AT THE RUINS OF CASA GRANDE

We chose a route southward to Tucson that would take us by a famous Indian ruin, Casa Grande, now a national monument. Here we found a series of ruins of prehistoric adobe houses indicating a high degree of civilization in an undetermined past. In the center stands the Casa Grande (great house) itself, a four-story combination watchtower and apartment house, rising on walls four feet thick at their base. This ruin was discovered by a Jesuit missionary in 1694. From artifacts, pottery fragments and other remains, archaeologists believe that this civilization dates from some three centuries before the Christian era, gradually developing as the centuries passed. About 1300 A.D., the ancient inhabitants were joined by the Salado Indians (salt people) from the north, the two cooperating in producing their golden age, which was reached about 1450. Theirs was a rich agricultural life, made possible by the construction of a remarkable irrigation system, the main canal of which was thirty-two feet wide, seven feet deep and twenty miles in length. About four hundred years ago these people disappeared as mysteriously as if they had been swallowed up by the vast desert in which their country was a green and pleasant oasis.

This element of mystery enhanced our interest as, conducted by a government guide, we inspected this noble ruin of a vanished race. For its protection from the elements, it is sheltered by a high,

overhanging roof, and it seemed entirely in keeping with the mysterious and the inscrutable atmosphere attaching to the ruins, that keeping watch over them we noted a Great Barred Owl, solemnly perched on a roof beam. It is this sense of the unknown, stimulating yet evasive, that adds to the romance of this vast southwest country.

INVITING APPROACH TO TUCSON

After lunching at Coolidge, two miles from Casa Grande, we drove on in the early afternoon to Tucson, Arizona's university town and Mary Ellen's adopted city. Our first impression this time was one of pleasure over the great improvement of the northern approach to Tucson as compared to what it was five years before. Replacing an array of unpresentable houses and shacks, we now found an inviting parkway, lined with modern, de luxe tourist cabin villages. In one of these new cabin developments we promptly found excellent cottage accommodations for our brief sojourn in Tucson.

SUMNER A. MILLS TO HEAD NEW C. P. S. CAMP

Civilian Public Service Camp No. 23 was opened near Coshocton, Ohio, January 21, with Arthur W. Gamble from the Philadelphia office as Acting Director until Sumner A. Mills is able to take up his duties as full time Director. Sumner Mills, a member of the Five Years Meeting, is a Vice-Chairman of the American Friends Service Committee. He and

his wife Lela Mills live on a farm near Indianapolis and come from West Newton Monthly Meeting. During the last war, Sumner Mills was a member of the foreign service volunteer unit in Europe. This experience, together with his long record of interest in the Service Committee and his knowledge of farming, makes him especially well fitted for the work that will be done in the Coshocton camp. It will be under the direction of the Soil Conservation Section of the Department of Agriculture and will involve not only the usual activity being carried on in many of the camps, but will include a special assignment for studying the measurement and conserving of rainfall. The Coshocton camp has a capacity of 150 men, with possibilities for further enlargement.

* * * *

At the recommendation of the Civilian Public Service Section of the Service Committee, West Coast Branch, Oscar Marshburn has been appointed Director of the San Dimas Civilian Public Service Camp. The appointment was confirmed January 20 by the Civilian Public Service Executive Committee. Oscar Marshburn is a Quaker business man in Whittier, California. He has been chairman of the Finance Committee of the Pacific Coast Branch and has taken an active part in the Whittier Institute of International Relations. He succeeds Edwin Newman, who has been Director of the San Dimas camp since its opening. Edwin Newman goes back to his position as a Professor of Psychology at Swarthmore College.

THOUGHTS OF GOD for BOYS AND GIRLS

is a small, attractive, paper-covered book of devotions for children, to be used by them each day from February 18 till Easter, April 5. It contains pictures, poems, songs, prayers, and short stories. One, for example, begins like this:

"This Sunday night it had been Freddie's turn to light the fire. The flames cast a glow over the dimly lighted room, the logs burned brightly and the Adams family circled the fire. Tonight was a special night, for Connie and Ronald had just been given Bibles which would be their very own."

This booklet is useful for family devotions where there are children as well as for individual use of boys and girls and for worship material in Sunday School.

Our Five Years Meeting Board on Chris-

tian Education is listed on the back of THOUGHTS OF GOD as one of the co-operating agencies in its publication. We hope you can place one of these books in every child's home of your meeting.

Seven cents each for ten or more—Ten cents for one.

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street
Richmond, Indiana

A MOVING MESSAGE FROM CARL HEATH

In a letter addressed to "Dear Friends in many places and in many countries," Carl Heath, former Secretary of the Friends Service Council in England, and now Chairman of the Friends World Committee on Consultation, sends this heartening message.

In these terrible days my thoughts go out to you all very fully, very constantly, and in deep affection. I thank God for so many friends in all parts of the earth. The world, in which you and I have sought to build something like a City of God, has built instead a wonderful City of Man, and today that City is in ruins. All round is a spiritual disaster and a physical pain. Fortunately for mankind, God has given to the human spirit what someone has called an "unsinkable buoyancy." Whatever happens we know that, in God's good grace, the human spirit, phoenix-like, will rise again with a fresh vision and an undying hope. We Quakers know much about this unsinkable buoyancy, though we call it by another name. And we know that man's worst foes, even those of his own heart, cannot destroy the Seed of God, as Fox called it.

You may perhaps recall the words of Shakespeare: "There is some soul of goodness in things evil, would men observingly distill it out." That is true even of the fearful evil of war. The year 1942 will be here in a few days. The work of Friends therein will not be to dwell too heavily upon the miseries and sorrows of the war. We bear these deeply in our hearts, and our firm Quaker protest against all war, as contrary to the mind of Christ, remains. We shall quietly continue our War Victims' Relief of all kinds. But our major work is to give ourselves to the observing and liberating of the soul of goodness in the hearts and minds of men everywhere, that we may help our nations to be *fit*, as Barclay wrote in 1677, for the stupendous task of peace-making, of re-building the broken spirits and the shattered world of human community. That task is even now at the door of all men of good will. That task lies upon us right in the darkest of days, even when we are very conscious of walking in the valley of the Shadow of Death. I know that all of you will pray *and work* that God's will be done, and that his new life spring up creatively to the healing of the wounds of the Nations, and of the common life of countless men and women, who form the great family of humanity.

My wife and I are both well over 70 now, but we have both rejoiced in a heavy year of constant work. There is

a sanity in work that saves indeed. The problem of India's freedom; the questions of World Peace Aims; the increasing unity in the Church of Christ—these have very specially occupied me in many ways, with meetings, conferences, deputations, interviews, and a huge correspondence. There is much also to be done connected with war conditions that make constant claim upon the time and energy of each of us. For there is much suffering everywhere. Refugees and evacuees especially need help of soul and body. So indeed do we all. Fortunately for us in this island, the food conditions have remained remarkably good. There have been restrictions in some directions of course, but all essential foods have been there.

And we ourselves have a large garden of fruit and vegetables. That is one of the advantages of a country life, though a garden, too, claims much work.

Today is December 14th. A week ago Japan made war upon the United States and ourselves, and now all the world seems to be fighting. We are sad for the Friends in America and in Japan, brought so grievously into this war. We pray that the struggle may be much shorter than some expect.

But, whether the day of peace be near or far, our duty as a religious community is to seek to build up new men for a new world, and a new world that aims to be in measure a City of God. Clearly nothing else can have permanence. And everywhere people do and will respond to that creative idea. Being brought very near to death and destruction, we are all seeing how great has been the failure of a social life that could end in such inhuman disaster. We have come, as Berdyaev calls one of his books, to "The End of Our Time." Well, we are repenting, I think, and getting ready for the opening of the Gates of Light, when all of you who are younger will have your time of great action. I rejoice at that.

It may be that if, in the mercy of God, peace should come again soon, I may see many of you once more. But if that should not be, we know that we shall meet in a finer sphere of reality, and together thank God for this present hard discipline, and these great experiences.

Meantime I am always your friend in affection.

CARL HEATH.

Guildford, Surry, England.

Lo! the hosts of evil round us
Scorn Thy Christ, assail His ways!
From the fears that long have bound us
Free our hearts to faith and praise:
Grant us wisdom, grant us courage,
For the facing of this hour.

HARRY EMERSON FOSDICK.

MID-WEST YOUNG FRIENDS MEET AT RICHMOND

Fifteen Yearly Meetings were represented in the registration list of the second annual Mid-West Young Friends Conference held on the Earlham College campus in Richmond, Indiana, January 30, 31, and February 1. Primarily a mid-west gathering, Friends nevertheless were present from as far east as New England Yearly Meeting. Registration totaled 151.

Outside Indiana Yearly Meeting (Five Years Meeting), Western Yearly Meeting led the representation with twenty-one delegates, followed by Kansas Yearly Meeting with sixteen, and Iowa, (two Yearly Meetings) with fifteen.

For purposes of discussion and investigation, the conference was divided into four commission groups: Social Action, with Milton H. Hadley, Superintendent of White's Institute as chairman; After the War—What?, with Irene Pickard, English Friend, as chairman; Development of the Spiritual Life, Errol T. Elliott, pastor of Indianapolis First Friends Meeting, chairman; and Recreational Methods in Young People's Groups, with John T. Morgan, Quaker Hill staff member, as chairman. Other leaders included Chase Conover, Philip E. Jacob, Stanley Hamilton, W. Bruce Hadley, Lillian White Shepherd, Mildred Hinshaw, R. Furnas Trueblood, and William E. Berry.

A continuation committee composed of Ada Glee Hemingway, Iowa Yearly Meeting (Five Years Meeting); Wendell Thompson, Iowa Yearly Meeting (Conservative); William Q. Hale, Indiana Yearly Meeting (Five Years Meeting); and Mary Elizabeth Farr, Wilmington Yearly Meeting, was appointed to plan for next year's conference. A tentative invitation for next year's conference was offered by the Iowa Young Friends. The continuation committee was instructed to ask the Young Friends Activities Committees of the two Iowa Yearly Meetings to appoint two members each to the continuation committee. Young Friends present from each of the mid-west Yearly Meetings appointed a representative with and through which the continuation committee is to function in setting up the 1943 conference.

The secretary of the conference was instructed to address minutes to the All American Friends Conference which is being held under the auspices of the World Consultative Committee next April, to the Youth and Student Work Department of the Five Years Meeting, the Young Friends Fellowship of the General Conference, and to each of the Conservative Yearly Meetings. These minutes are to set forth the concern un-

der which the conferences have arisen, the unanimous opinion of those assembled that the conferences serve a function too precious to relinquish, and the willingness of those concerned to work at any time with and under existing Friends organizations. The conference in its first two years has been entirely unofficial in character.

LOWELL COX.

INDIANS CONSIDERED BY OSKALOOSA FRIENDS

College Avenue Friends in Oskaloosa, Iowa, closed a very successful study series on the American Indian on January 25. This study, in charge of the Missionary Committee of the Monthly Meeting, followed quite closely the outline furnished by the American Friends Board of Missions. For three consecutive weeks the various phases of Indian mission work were presented at the S. S. worship period, in the adult S. S. classes and at the vesper hour.

Rachel Heald, chairman of the committee, gave general direction to the course and related items of interest in the lives of the early Friends missionaries. Ada Williams and Cassa Conover were responsible for the very fine worship period. A brief outline of the book, "Friends and the Indians," by Rayner W. Kelsey was given by Florence Hanson, while Theresa Edwards made vivid the message of Christian education in "Scenes in the Kickapoo Missionary Home." Albert Ellis showed moving pictures of the Oklahoma Friends missions which had been taken by Merle L. Davis. Work being done by the Presbyterian Church among the Navajo Indians and at the Sheldon Jackson School in Alaska was sketched briefly.

At the last vesper service of the series, Naomi Drake, a local blind girl, gave interesting readings of Indian history in Iowa. She explained the use of many Indian names, telling how Oskaloosa was a beautiful Indian princess named for the great peace-loving chief of the Iowa tribe.

Charles O. Whitely, the pastor, spoke from his personal knowledge and acquaintance among the Indians in many fields. Excerpts from missionaries' letters were read, and some of his splendid Indian scenes and portraits were displayed.

Following the services a light lunch was served, after which came an informal social hour, with continued discussion of the evening's topic. These meetings were well attended and the enthusiastic cooperation of meeting members made the course very successful.

NEWS FROM THE SERVICE COMMITTEE FRONT

At the A. F. S. C. Executive Staff meeting on January 19, it was announced that C. Reed Cary would hereafter devote nearly all of his time to the problems of the Service Committee. A long acquaintance with the work, as Board member and special consultant, has qualified him to assume a coordinating function among the various activities administered from the Philadelphia office. Quaker insight and experience in business organization will enable him to clarify the problems of the group leaders in terms of the philosophy of the Committee and the work it is doing. We welcome him as guide, philosopher and friend.

* * * *

Those who have been anxious about Friends in China will be glad to know that a telegram from Arnold Vaught from Chungking was received, dated January 16. Harry Silcock, who had planned to come to the United States on his way to England, is remaining in Chungking. Dorothy Behenna, who sailed for the United States, could get no further than Manila and has taken a hospital post there. William Sewell and his family are safe in Hongkong. Arnold Vaught further reported that no news had come from the Friends Center in Shanghai or from Robert and Margaret Simkin. A letter from England since then reports that the Simkins are in Java.

Word has come to the Service Committee through the International Red Cross that William and Catharine Cadbury are safe in Canton. The hospital and orphanage there are remaining open.

Thomas Tanner, the English Friend who spent several months in the United States recently, representing the Friends Ambulance Unit, has returned safely to England.

* * * *

Many Friends from outside Philadelphia were welcomed at the Service Committee Meeting on January 23. Charles Beals of Kansas Yearly Meeting came from the farthest distance. Errol T. Elliott and Sylvester Jones represented Western Yearly Meeting and Percy M. Thomas and William J. Sayers came from Indiana Yearly Meeting. From North Carolina Yearly Meeting came Algie I. Newlin and from Wilmington Yearly Meeting C. Clayton Terrell, Wendell G. Farr and M. Elsie McCoy. Clement M. Biddle and L. Hollingsworth Wood represented New York Yearly Meetings. Many other Friends, too numerous to mention, represented their Yearly and Monthly Meetings.

The program of the afternoon was

planned differently than usual. Clarence E. Pickett gave a twenty minute report of the work of the Committee for the year. Needless to say, only the high spots could be touched in such a short time, but in a very graphic manner he reviewed the Service Committee in 1941.

Following the financial report, which was made by John S. C. Harvey, general discussion centered around six specific questions, all of which related to the general question of the afternoon: How can the A.F.S.C., which evolved for a specific task, in a war emergency adapt its present large program to a new war emergency? Interesting and helpful discussion touched on such points as the possibilities for the continuance of the relief program in Europe; the change in the type of work the Refugee Section must seek; adjustments that must be made in the summer youth projects; C. P. S. camps and their relation to needs in the communities in which they are located; and how Monthly Meetings and the A. F. S. C. can cooperate in finding the most constructive outlet for the increasing desire among Friends to serve under the present pressure of emergency.

RUTH HUNT.

WHERE THE LIGHT CAN BE KEPT SHINING

The terrible thing has now really happened—that which we hoped some miracle might avert. By a simple statement, how many people have been officially declared to be my enemies! As I listened to the President's speech that day I recalled the words from the Japanese—

When the stars are out
When the moon is out
When the sun is out
The light of a man
Is in his own soul!

Perhaps that is the only place the light can be kept shining—now that the world is in a total blackout. But no official declaration of war or official determination of who shall be my enemies can reduce the flame within, and by the courage which comes from the light within we can still refuse to hate. There is so little that anyone like myself can now do, but we can all of us help to minimize the rising tide of bitterness and can become centres of light in this time of darkness for those people who have now become "enemy aliens," these foreigners within our gates. We can show them there are still no barriers to friendliness recognized by us.—From a letter written by S. EMILY PARKER SIMON.

QUAKERDOM • AT • LARGE

In the January issue of the *Atlantic* there appeared a poignant, revealing article, "Gestapo Christmas," by Josiah P. Marvel of New York City. The only American permitted in occupied France, he was asked by the Gestapo in December, 1940, to supervise a Christmas observance for the several hundred people held by the Germans as prisoners in Paris. This is the story of that experience. Josiah Marvel represented the American Friends Service Committee in relief work in France.

* * * *

A. Ward Applegate, Wilmington, Ohio, pastor and widely known Friend, was made Chairman of the Ohio Pastors Convention at its recent session in Columbus. This honor is a splendid recognition of the place of leadership which he has attained in the interdenominational work in Ohio during his eight years of residence in that State. It is significant and encouraging that this large group of religious leaders expressed themselves as urging warring nations "to make the earliest possible statement of war aims and peace objectives so that the war may not become a meaningless struggle." Furthermore, they admonished that the ties of Christian brotherhood "shall not be broken by the lines of battle" and that "we must include in our prayers especially the Christians of Germany, Italy, and Japan."

* * * *

We trust that many of our readers have found the article, "Joe Cox's Trees Live On," which appeared in the *Saturday Evening Post* for January 31. It is the story of an old Quaker holding, a primeval woodland, near Paoli, Indiana, which was once but part of a vast timber area described as the finest hardwood forest ever known. "There is only one place in the United States where this forest land can actually be seen today," says the writer. "That place is Cox Woods. It is the last authentic fragment of the wilderness." The article relates how this one virgin forest survives because of the fanatical resistance of one man. Saved at the eleventh hour from the ax, it has now been turned over to the U. S. Forest Service and will be known as the Indiana Pioneer Mother's Memorial Forest, and will become a forest reserve. A center, double-page spread in colors gives a beautiful portrayal of the forest. Of additional and personal interest to Friends is the fact that a well known Friend, Raymond Stout of Paoli, is credited by the writer as having been effective in local leader-

ship in so arousing public and official interest as to make this achievement possible.

* * * *

The effective Christian leadership which Friends are exercising in Government Indian schools is indicated in a folder just issued by the Home Missions Council of North America, under whose auspices our Friends are working. Worth and Edith Mackie are in their third year of religious leadership at the Chemawa School near Salem, Oregon. Because of peculiar conditions, it is a difficult assignment, but we read, "The patient and persistent efforts of the Mackies are beginning to show results." Willard and Christina Jones have rather recently begun a similar service at Chilocco, Oklahoma. Word has come from the Superintendent of the School expressing deep appreciation of the contribution they are making to the total life of the school "as well as building up a wonderful religious program." The deans of such work in our Government schools are Russell and Vera Carter, who have been at Haskell Institute, Lawrence, Kansas, for eight years. The report says that they have been able to develop some outstanding leadership among the students and have shown fine resourcefulness in initiating new approaches to the problems presented. The Superintendent of Haskell says: "I want

you to know we have a religious education program which is really functioning, and it is mainly due to the fine efforts of Mr. Carter."

NEWS OF OUR MEETINGS

Orval Dillon, pastor at Hortonville Meeting of Western Yearly Meeting, recently assisted John R. Walter in a meeting at New London, Indiana. . . Orpha Shawl, a Hortonville Meeting member, recently led the singing at Sheridan Meeting while Mary Hiatt brought the messages.

* * * *

At the request of the American Friends Service Committee, the Cincinnati Friends Meetinghouse has been constituted as the A. F. S. C. headquarters in the Queen City, the meeting being authorized to collect funds for the Committee work. Announcements to this effect have been made in the Cincinnati papers.

* * * *

With Frederick J. Libby as leader, the Annual Mid-Winter Conference of Baltimore Young Friends Yearly Meeting will be held on February 14 and 15 at the Homewood Meetinghouse in Baltimore, Maryland. The program of addresses and roundtables will be centered about the topic, "Foundations: Today's for Tomorrow."

* * * *

West Lafayette, Indiana, Friends meet every Sunday afternoon in the University Church for discussions at 4:00 and meetings for worship at 4:30. Scheduled for the coming weeks are: February 22, Wayne Osborn on "Government Report on Work Camps"; March 1, T. K. Noss, "Farewell to Peace"; March 8, Merritt S. Webster on, "Remember the Queries"; March 15, Winifred Graves, "My Religion"; and on March 22, Charles J. Swift, "Getting Rid of Hate." * * * *

On February 14 and 15 the Florida All Friends Meeting will be held at the St. Petersburg Meetinghouse, 130 Nineteenth Avenue, S. E., St. Petersburg. Box lunches are to be brought for the noon meal on the 14th, which will be at 1 o'clock, followed by the meeting for worship at 2 p. m. At 5 p. m. supper will be served to those who have made reservations. A second meeting for worship will be on the evening of the 15th at 6:30 p. m. Rufus M. Jones will be a guest at both meetings.

* * * *

West Milton, Ohio, Meeting observed Men and Missions Day on January 19

OLD McGUFFEYITES ATTENTION!

You will revive old memories and
relive your school days in reading

PATRIOTISM A Novel of the Civil War

By Clarence E. Votaw,
a mellow Indiana Friend

Published by Dorrance and Company
Philadelphia

The attractively bound book is written on
the background of the old McGuffey
Fourth Reader, from which selections are
taken. Price \$2.00.

FRIENDS BOOK AND SUPPLY HOUSE

Richmond, Indiana

with a special program and fellowship supper. Following the meal which was served by the Woman's Missionary Society, the evening opened with a song service led by Ned Coate. Merlin Sando spoke to the subject, "No Blackout of the Cross." "Our Changing Obligation" was the concern expressed by Nolan Klepinger, while Everett Pearson and Frank Hisson's topics were respectively related to "Missions in Such a Time as This," and the necessity of strengthening our present resources.

* * * *

On January 18, Family Day was observed by First Friends of Whittier, California. The church was filled with families of Friends who gathered worshipfully to participate in the meeting. Frank Pursell directed the choir in a Handel anthem, and O. Herschel Folger spoke to the subject, "The Hearthstone and the Cornerstone." . . . David E. Henley spoke on "The Role of Friends in Post-War Reconstruction" at the evening service. Also taking part in leading the discussion were J. Herschel Coffin, Herbert Nicholson, William J. Bruff, and Emma Cadbury, who spoke on "The Spiritual Basis of Friends Testimony."

* * * *

For the year ending December, 1941, the A. F. S. C. Relief Organization of Indianapolis First Friends Meeting turned in the following report: About 2,000 garments, including sixty-nine layettes, have been packed and sent to Philadelphia. At least eight boxes containing fifty pounds each of used clothing which had been repaired and cleaned was turned over to A. F. S. C. headquarters. Even though it may be impossible to ship all of this clothing at the present time, the meeting feels that when shipping is resumed at the close of the war, the need for clothing abroad will demand every resource available.

* * * *

A somewhat delayed report has come in regarding two events held in early winter for the purpose of raising funds for Friends' Civilian Public Service by the Irving Street Meeting in Washington. On the night of November 29 one hundred and twenty-five dinners were served to Friends and interested guests, resulting in a clearance of \$70, which included several gifts. Again on December 20, a Christmas party was held, with the Young People's Class in charge. Admission was charged at the rate of one penny per inch in height, and something over \$20 was cleared in this way. And the enthusiasm and interest equalled the material results!

* * * *

Representing the hearty cooperation of all persons concerned and considerable skill and ambition, the Christmas

program at the Watseka, Illinois, Meeting was worthy of genuine praise. The play, "The Blue Overalls Angel" was given with a cast of seventeen persons, and a particularly splendid performance was given by Karen Jean Hagenson, aged five, in one of the leading roles. As a climax to the program Santa Claus, in the person of Mike Settles, distributed fruit and candy to the children. The teachers of the Sunday School presented Pauline Redman a gift in appreciation of her splendid work as Superintendent; and the Christian Endeavor Society gave a gift to Maude Carter Smock, the pastor, and her husband.

* * * *

New London, Indiana, Quarterly Meeting was held on January 16, 17 and 18. The discussion on Friends' responsibility in the world crisis which opened the meeting on Ministry and Oversight was led by John R. Walter and Allen Reynolds. Murray C. Johnson spoke before the open session, and Orval Dillon, representing the Friends United Service, was also present. The Quarterly Meeting Superintendent, Thomas E. Newlin, addressed the Sunday morning meeting for worship. Her mission work in Palestine, from which she has just returned, was described by Annice Carter, a member of New London Quarterly Meeting. . . . A two weeks' meeting with Allen Reynolds, pastor, leading, assisted by W. C. Kinsey and wife of Richmond has recently closed at Russiaville Meeting. One encouraging feature is the continuing development of children's meetings. . . . Orval Dillon of Horton, with Dean Gregory of Lynn as song leader, held meetings at New London beginning on January 25.

* * * *

On Sunday evening before Christmas, Central Friends in High Point, N. C., presented the pageant, "Christmas Through the Ages," under the splendid direction of Cora Worth Parker. Beginning with the first Christmas in Bethlehem, it depicted various celebrations through the years, including a scene from Dickens' famous "Christmas Carol." The annual White Gift offering this year designated for the United Budget, amounted approximately to \$200. . . On the first Sunday of the New Year, ten new members were welcomed into the meeting. . . Friends celebrated the fiftieth anniversary of the setting up of the Monthly Meeting at the regular session on January 21. One hundred and twenty-five guests were seated around the supper table, where the informal program was held. Devotionals were led by Tom A. Sykes, a former pastor; and a number of charter members of the meeting engaged in delightful and thoughtful reminiscing. These included Joseph D. Cox, Alvin S. Parker,

Alta Burton, Lou Hamilton and Fidella Barker. The history of music in the meeting was told by Florence Blair, for many years organist; and Horace Hawthorth, Superintendent of the Sunday School read excerpts from old Sunday School records. Cecil E. Hawthorth, the pastor, dismissed the meeting which had been presided over by Alice Paige White, Monthly Meeting Clerk.

WINTER SESSION OF LYNN GROVE QUARTER

Lynn Grove, Iowa, Quarterly Meeting was held at the Searsboro Friends Meetinghouse. Following the severe blizzard of January 1, which left roads blocked for some time, all were grateful for weather conditions which permitted a good attendance at this time.

In the opening meeting on Ministry and Oversight, the Queries and a period of prayer preceded Paul Barnett's message, a timely admonition to all to be faithful to the church in these times of conflict. The Clerk, Thomas Brown, of Sugar Creek, based his talk on the story of the Good Samaritan.

In the Saturday morning meeting for worship, George B. Evans, pastor of Grinnell and Oak Grove meetings, spoke forcefully using the theme, "More to Come." He urged the need of an up-to-date ministry and leadership which can help answer the needs of the present hour.

Stewardship was stressed in the Women's Missionary meeting on Saturday afternoon. With Della Day in charge, Evalyn Bowen presented the devotional lesson and music was given by the women's quartet. Reports were given by each quarter, after which Blanche Conover talked and led a discussion period.

With Mabel McDowell as sponsor, the children met for a Junior Quarterly Meeting during the regular business session. Their interest was keen, and this meeting will soon be organized with its own clerks and other officers.

On Saturday evening the young people gathered for supper followed by a devotional meeting in the charge of Paul and Alice Barnett.

On Sunday morning the meetinghouse was filled to hear the message brought by Annie Laurie Greiner of Wanesboro, Georgia. All felt the challenge of the spirit made so clear through her speaking.

George Evans spoke at the afternoon session under the direction of the Department of Public Morals, giving an instructive and definite address on the liquor subject.

During the meetings the dinners were served by the Searsboro women.

SIMKINS SAFE WHEN BOAT IS TORPEDOED

On February 6 the Associated Press carried the news that the boat on which Robert L. and Margaret T. Simkin were continuing their perilous journey from Java to their work in Chengtu was torpedoed by a Japanese submarine. The announcement said that while all their belongings were lost, they escaped without injury and were at a base hospital in Burma. This means, no doubt, that the car was lost which they were taking back with them and in which they had expected to drive over the Burma Road. It is recalled that when Robert Simkin first went out to West China, he and his wife lost all their goods, including their wedding presents.

OLIVE GRAHAM ALEXANDER

Olive G. Alexander, who died at Birmingham, England, on January 14, 1942, will be greatly missed by her friends in America, as well as all over the world. She was a daughter of John William Graham and the wife of Horace Alexander, a lecturer at Woodbrooke. For many years she was the editor of the Woodbrooke International Journal and secretary of the International Old Woodbrookers Association.

Olive Alexander was the personal link which kept the spirit of Woodbrooke living for so many former students everywhere. She set an example for all of us in her patient, cheerful surmounting of physical infirmities which began while she and her husband were on their wedding trip and which for the last several years of her life confined her to a wheel chair.

"They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God."

HENRY VAN DYKE.

BIRTHS

MAY—To Harry and Virginia May, on October 25, 1941, at Indianapolis, Indiana, a son, Stephen William.

MCANALLY—To Paul and Lillian Casey McAnally, on January 11, 1942, at Indianapolis, Indiana, a son, Daniel Casey.

RICKETTS—To Irvin and Esther Binford Ricketts of Smyrna Meeting near Weldon, Iowa, on January 1, 1942, a daughter, Maralyn Esther.

MARRIAGES

ALEXANDER-NACE—In Cleveland, Ohio, on January 25, 1942, Mary Alice Nace, of Columbus, Ohio, and Howard Alexander.

CATLIN-OSBORNE—At the Hortonville, Indiana, Meetinghouse on January 24, 1942, Althea Jane Osborne, daughter of the late Edmund M. and Effie M. Osborne of Westfield, Indiana, and Ernest

A. Catlin, son of the late Mr. and Mrs. Alfred Catlin of Elizabethtown, Indiana. Austin Osborn, uncle of the bride, minister.

CHURCH-DAY—In the home of the bride's sister, on November 2, 1941, Flaudia M. Day of Marshalltown, Iowa, and Arley M. Church of Cedar Rapids, Iowa. Orval H. Cox, minister.

JORDAN-COLLINS—In the Methodist Church at Catlin, Illinois, on August 24, 1941, Clare Collins and Charles W. Jordan of Chicago, Illinois. Orval H. Cox, minister.

STANLEY-SHARPLESS—At the home of the bride in Whittier, California, on January 26, 1942, Ervin E. Stanley and Sarah Vestal Sharpless. Harley M. Moore, minister.

WORFORD-BERRY—At the Knightstown, Ind., Christian Church, on January 25, 1942, Doris E. Berry and Lewis Franklin Worford, a member of Hortonville Meeting. Rev. E. A. Addison, uncle of the bride, minister.

DEATHS

BEALS—On November 9, 1941, at her home near Earlham, Iowa, Marget Isabel Beals, aged 77 years. On that day while attending Quarterly Meeting services at Earlham, she became quite ill, and was taken home where within a few minutes she passed away. She was the youngest daughter born to Isaac and Nancy Dixon of Chariton, Iowa. On April 3, 1890, she was married to James M. Beals of Carson, Iowa. Twelve years later they moved to a new home near Bear Creek Meeting, where they have resided for nearly forty years, and where she has been a faithful, loyal member of the meeting. It can be truly said of her that with the passing years she grew in grace and ever strived to develop the fruits of the spirit. Surviving are her husband, one brother, seven children, and twelve grandchildren. Funeral services were in charge of the pastor, Lauren Phinney, who was assisted by Paul Barnett and Ben Harris, former Bear Creek pastors.

COX—On January 3, 1942, at her home near Bloomington, Indiana, Stella Morris Cox, daughter of Enoch and Emma Morris, as the result of pneumonia. She was a birthright Friend and loyal to our faith. One daughter, Helen Farlow, and two grandchildren survive. Funeral services were held in the Coloma Church, Edward M. Woodard in charge, assisted by Clarence Osier, pastor at Coloma, and Lee Partington of Bloomington. Interment was in the Coloma cemetery.

HAWORTH—On January 23, 1942, at the home of her daughter in Cincinnati, Ohio, Daisy Savilla Haworth, aged fifty-seven. The daughter of John and Margaret Murray, she was born on November 3, 1884 at Canton, Ohio, where she lived until her marriage. She became the wife of Arthur J. Haworth in 1906, when they moved to Alba, Missouri, where he was engaged as pastor of the Friends meeting. To them were born two children, F. Murray Haworth and Ruth Haworth Read, both of whom survive. Daisy Haworth became a Friend before her marriage, giving always a beautiful and much appreciated service as a minister's wife. The meetings they served were in Missouri, Kansas, Oklahoma, Indiana, Ohio and Illinois, in all of which she was active in the Missionary Society, as an Elder and as a faithful Sunday School teacher. Besides her husband and children she is

survived by one brother and five grandchildren. Services were at her daughter's home, in charge of Fredric E. Carter.

HOLLINGSWORTH—On January 2, 1942, at her home in Vermilion Grove, Illinois, Mabel T. Hollingsworth, aged fifty-five, after a long illness. She was a birthright Friend, the daughter of Edgar and Olena Thomas of Amboy, Indiana, where she was born on December 16, 1886. She grew to womanhood in her father's home and was educated in the Amboy schools. She came to Vermilion Grove as the bride of Ernest M. Hollingsworth in 1913 and soon became a very efficient worker in church and community life. She was especially interested in missionary work and was a teacher in the Bible School and an Elder in the church. Although unable to attend meeting for many months, she kept in close touch with church activities. Surviving besides her husband are her daughter, four brothers, and one grandson. Funeral services were held in Vermillion Grove Meetinghouse, Sarah E. Rayle in charge, assisted by Amy Jonathan.

MITCHELL—On November 5, 1941, at Indianapolis, Indiana, Mabel A. Mitchell, wife of Dr. Raymond E. Mitchell. Born near West Newton, Indiana, she was the daughter of James A. Barnett and wife. Moving to Mooresville at the age of nine, she was later graduated from Mooresville High School and Earlham College. Mabel Mitchell was an Elder of First Friends Meeting in Indianapolis, and was active in social and missionary work. Surviving besides her husband are a son and daughter and one sister.

SHULTZ—On January 20, 1942, in Wichita, Kansas, at the home of her son, Irvin T. Shultz, Dean of Friends University, Eunice Hastings Shultz, aged eighty-three. Born in 1858 near Charlottesville, Indiana, she was the youngest child of Daniel C. and Keziah Brown Hastings, pioneer Friends in Rush County, Indiana. Beginning in her early years she took a great interest in the church life of her community, being especially active in Sunday School work. In the middle eighties she journeyed with her family to Newberg, Oregon, where, in 1890, she was married to Samuel F. Shultz. Two children were born to them before they returned two years later to Charlottesville, Indiana, where two more children were born. She continued to make her home in Indiana until one year ago, when she went to Kansas. Surviving are three sons, one daughter, and a brother, David Hastings, aged 91. Her whole life was a testimony to the inner life of the spirit and its influence for good. She was deeply attached to the Friends and always attended meeting when possible. Funeral services were held January 22, Robert E. Cope in charge.

SMITH—On January 13, 1942, Sibyl Smith, wife of W. N. Smith. She was an overseer in the Hortonville, Indiana, Meeting, and a much beloved member.

TRUEBLOOD—On January 29, 1942, at her home in Traverse City, Michigan, Mary J. Peele Trueblood, aged eighty-one. A birthright Friend, she was born near Kokomo, Indiana, and attended Union High Academy at Westfield, Indiana. She was married to John O. Trueblood, and with him graduated from the College of Osteopathy in Kirksville, Missouri. Moving to Traverse City, they practiced jointly until her husband's

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JAMES F. WALKER, Principal, Westtown School, Westtown, Penna.

death about twenty years ago, after which she continued until her health forbad. She was loved by all who knew her and respected by doctors in the city. Her church was held next to her home, and she continued to support it even when attendance was impossible. Services were held in Traverse City, January 31, Chester B. McKean in charge, assisted by Howard Town, pas-

tor of the First Congregational Church which she sometimes attended. Burial was in Kokomo, Indiana, following additional services conducted by Murray C. Johnson, the pastor, and Rev. Fox of the Methodist Church, a nephew.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for 11 a. m. Worship, Send names and addresses of people coming to

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Foreign, 50 Cents Extra
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Editorial management of the paper to
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INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister. Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting-house, 221 E. 15th street, First Day at 11:00 a. m. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

FOR FRIENDS VISITING PHILADELPHIA

Friends from other Yearly Meetings are requested to inform the Secretary at 304 Arch Street when they expect to be within the limits of Arch Street Yearly Meeting, Philadelphia, so that the Hospitality Committee of that Meeting can make arrangements for their entertainment, and supply information about particular meetings.

Our Yearly Meeting sessions open with a meeting of Ministers and Elders at ten o'clock, 3-28-'42, at Arch Street Meetinghouse. On that afternoon and evening the two Philadelphia Yearly Meetings will hold joint sessions. Our business sessions begin 3-30-'42 at ten o'clock.

We extend a cordial invitation to Friends to attend Yearly Meeting and to come to our meetings at other times as way opens.

ANNA HARTSHORNE BROWN,
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